At the spinning wheel

Gram Sevak

ISSUED BY THE MINISTRY OF COMMUNITY DEVELOPMENT

VOL. V. NO. 1 AUGUST 1958 PRICE 15 NP

THE COMMUNITY HOSPITAL AT BELPARA

Among other things, Community Development in Garo Hills is bringing the benefits of modern medical aid and facilities to an increasing number of people who have never known these benefits before.

मज़दूर मंज़िल
ग्राम सेवक

GRAM SEVAK

Sravana-Bhadra 1880

Vol. 5. August 1958 No. 1.

CONTENTS

Bullock Power	1
Electricity for Villages ..	3
Monsoon Rains & Mud Plaster	3
Anant Singh Did It —*B. R. Kaitha*	5
One Boy One Cart —*Balaram Nanda* ..	6
B.R. No. 1 —*R. Balachandra Panicker*	8
Pumpkin Prosperity —*D. Barua*	10
Chhakka-Chapeta —*K. K. Rawat*	11
People	12
Why Kill Us? —*Dr. M. I. D. Sharma* ..	13
The Road That Never Ended —*Kottayi Jakob*	14
Tulsidas	15
Khandsari, or Siwari Shakkar —*M. R. Gupta*	16
Why Group Discussions? —*Gurupadappa*	18
The Tractor Operator ..	20
Preparation of Jam ..	22
Gram Sahayak's Camp ..	23
Follow-up Activities ..	24

Editor: D. RAGHAVAN
Asst. Editor: M. K. RAO
Sketches: ROMESH CHANDRA

BUSINESS NOTICE
Single Copy: 15 n.P.
Annual: Rs. 1.25

All enquiries regarding agency and rates of subscription and advertisements may be addressed to the Publications Division, Old Secretariat, Delhi-8. Editorial correspondence may be addressed to the Editor, *Gram Sevak*, Ministry of Community Development, New Delhi.

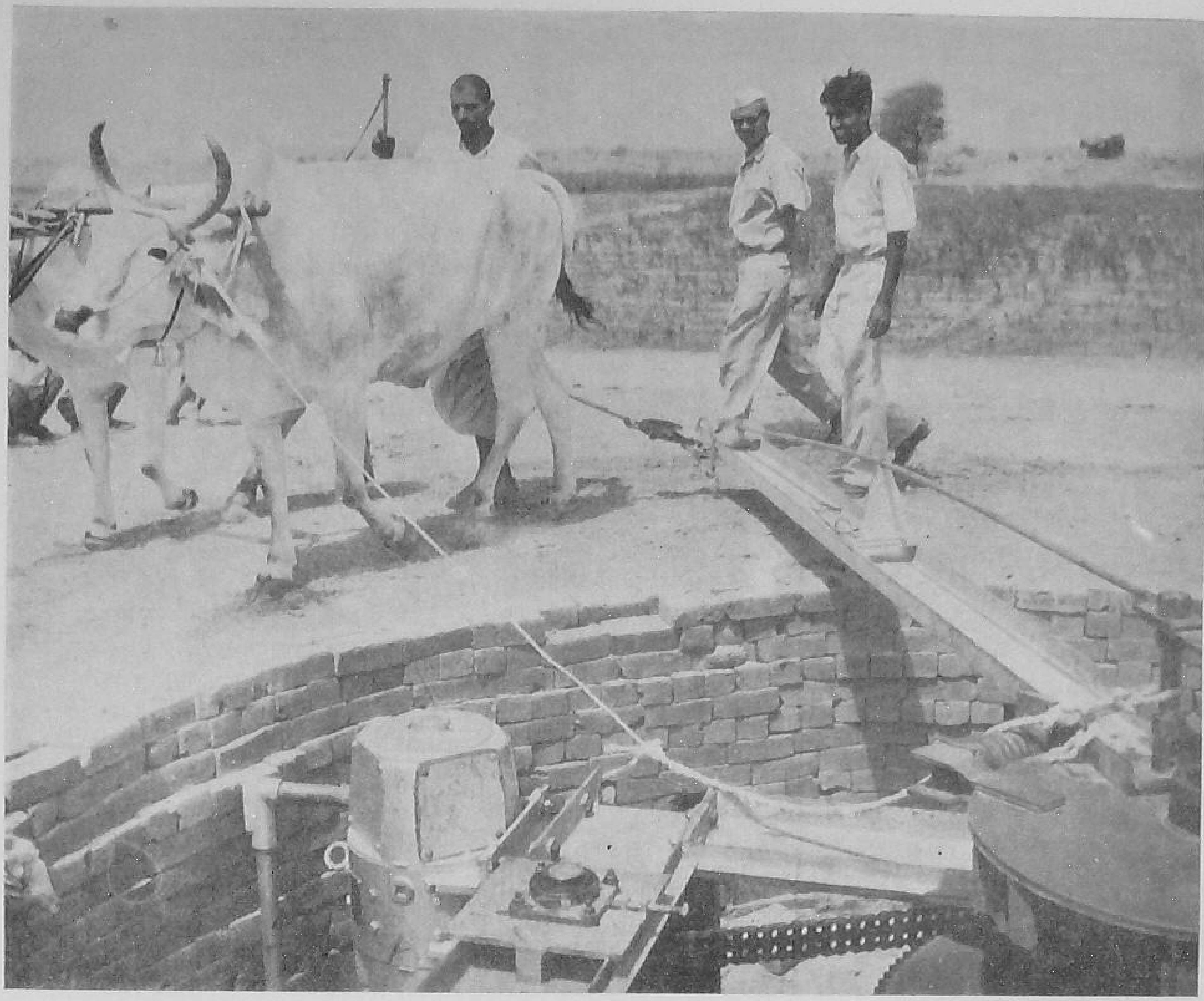
Bullock Power

THE small village Khanpur, 18 miles from Delhi, is very much in the news. Last month Rashtrapati Dr. Rajendra Prasad, Prime Minister Shri Nehru, and many other eminent persons paid a visit to it. They went there neither to inaugurate any development project nor to address the villagers. Their visit was chiefly to see how bullocks, traditional friends of our villagers, were helping in the generation of electricity. This may appear strange at first sight, but it is a fact. A new experiment is being carried on in Khanpur for the last four months to utilize bullock power for generation of electricity and running a pump which can lift enough water to irrigate fields as well as to provide water to the homes. Besides, a new method of producing an improved variety of brick suitable for house-building and road-making purposes is also being tried out. These experiments are being conducted by Mr. Leigh Stevens, an American expert. with the help of the Ford Foundation and certain U.S. firms. The Union Ministries of Food and Agriculture and of Community Development are also associated with the working of this new experimental project. If these experiments prove successful, the face of our villages will be changed soon. Every house in the village and its roads and lanes will be electrified, the village industries will operate with electric power, and the fields will have enough water even in a dry season. The cost of electrifying the villages through this new process will be far smaller than the present estimate of Rs. 60,000 per village.

The idea of generating electricity with the help of bullocks was first thought of by Mr. Stevens in 1953. That year a team of American experts visited India at the invitation of the Government. The purpose of its visit was to see the existing condition of our villages and to devise measures for their improvement. Mr. Stevens was a member of the team. He set about to find a solution to the difficulties experienced by the residents of the rural areas in respect of water for irrigation and household use, electricity for lighting purposes and running small industries, and better quality bricks for construction of houses and roads and thus thought of the experiment. A specially-designed pump with the generator (for generating electricity) fitted into it has been installed at a well in Khanpur village. The mechanism of these two—the pump set and the generator—has been so designed that it can be operated with ease by same bullocks that pull the drawbar.

The Pump

The installed pump is operated by four pairs of bullocks and it lifts double the quantity of water per hour of the traditional Persian wheel or the "Charsa". The test pump



Bullocks turning the Generator for power generation

delivers 150 gallons per minute and has a capacity of 300 gallons per minute, which is well over the capacity of the common village well. Therefore, an auxiliary tank has been built next to the well connected with underground siphon arrangement. The pump is capable of lifting water to a height of about 300 ft., and thus makes irrigation as well as domestic water supply possible for the village.

Two types of storage tanks have been constructed in the village. One is a raised domestic water supply tank built of brick, sufficient to supply double the quantity required by the village. The village will soon have tap-water. The other is a reservoir for irrigation water. With a capacity of 5,40,000 gallons, it holds sufficient water to irrigate about 100 acres. Four farmers can draw water at a time.

The Generator

When electricity is to be produced, the pump is switched off, so that instead of lifting water from the well the bullock-power turns the generator. It has been so designed as to produce electricity at a constant rate even if the speed of the bullocks varies. It produces 4.5 Kilowatts of electricity, which is sufficient to operate a small village industry employing 20 to 50 workers during the day. At night it will be enough to light 150 homes with a 25-watt bulb in each house and fifteen 100-watt street lamps.

Bricks

The bricks produced by the experimental brick kiln are thrice as hard as the local bricks. They can be used for building houses, which need not be plastered, thereby lowering construction cost. They can be used for road-making also.

ELECTRICITY FOR VILLAGES

ELECTRICITY, today, is regarded as the key to progress and prosperity. Many countries in Asia and Europe have taken special steps to extend it to rural areas. In Japan 97.5 per cent of villages and all towns are electrified. France has provided electricity to all of her villages. In a small country like Denmark 93 per cent of the farms are supplied with electricity. But the position in India is very different. More than 82 per cent of our people live in villages, whose total number is 5,58,089, but very few of them get electric power to light their homes, run their small workshops or water their fields by means of electrically operated pumps.

The benefits of electrifying the villages are many. But they were not fully recognized till 1954. In that year a Rural Electrification Sub-committee was set up. The Sub-committee after thoroughly examining the position in their report said that electric power would increase agricultural production, help the labourers produce more, revitalize village and cottage industries and provide jobs to a large number of our people throughout the year. It would also help in the promotion of health, educational, recreational and other welfare measures.

Before the first Five Year Plan was launched there were only 3,075 villages with less than 10,000 population in the country which were provided with electricity. But during the first Plan period some attention was paid in this direction and the number of electrified villages increased to 6,500 at the end of the Plan period. Almost all the electrified villages are located in the south in the States of Mysore, Madras, Kerala and Andhra Pradesh and the northern States of Uttar Pradesh, Punjab and Bihar.

But there are many difficulties in electrifying the entire countryside all at once. A huge sum of money is required for the purpose. It has been estimated that Rs. 3,000 crore are required to electritfy all the villages in India. That is the reason why the Government of India have decided to electrify the villages by phases.

Now it has been decided to electrify 10,000 more villages by the end of the second Plan period, i.e. by 1st April, 1961.

Monsoon Rains and Mud Plaster

ONE of the problems that has been under intensive study at the Central Building Research Institute at Roorkee in Western U.P. is how to provide adequate protection to various types of village houses from the ravages of monsoon rains.

Research has been in progress at the Institute on the properties of mud which has been and still is the principal building material in the country. In fact, in the majority of India's over 5,50,000 villages, mud is the only building material available. The way this material has been used in the past has not always been scientifically the most sound.

As for a long time it will not be possible to replace mud as building material in rural areas, the only way in which this problem can be solved is by rendering the mud plaster used in rural housing non-erodable and water-proof. To achieve this aim, several methods have been evolved at the Institute.

Of the three methods developed so far, one is based on the application of a plaster made of mud and 'cut-back', prepared by diluting bitumen with kerosene oil and paraffin-wax. In the second method, mud plaster is prepared and applied on the walls in the usual way. When it is dried, it is painted with the slurry prepared by mixing cement, hydrated lime and fine sand in soap solution. The third method consists of preparing mud plaster as done in the first method. When it is dried, it is painted with silicone solution in water.

All the three methods have been tried on houses in different villages around Roorkee. The results of these trials indicate that the methods are suitable and their cost is within the reach of an ordinary villager.

Anant Singh Did it

B. R. Kaitha

B.D.O. Indora Block, Kangra

ANANT SINGH got the idea in a very strange way. Every morning he has to leave his village Lodhwan in Indora Block for Pathankot, his place of work. It is not an easy journey. Lodhwan is a remote village surrounded on all sides by hillocks and forests. But even then he has to go to earn his daily bread.

It was a fine winter morning when he was on his usual journey to Pathankot. Hardly had he gone 200 yards when he came across two strangers sitting round a fire inside the jungle. They were shivering all the same, and looked pale. He was astonished to see them there. On enquiry he came to know that the strangers had lost the track in the jungle, and could not know whether there was a village near about, and that was why they had lit the fire to save themselves from the cold as well as wild animals. The spot was very close to Lodhwan, but due to the absence of a road these two persons could not get there for shelter. Then and there he decided that Lodhwan should no more remain isolated. It must be connected with the Block headquarters by road.

But it was not an easy task. The Block headquarters were 4½ miles from Lodhwan. He was determined to have it done, and took a pledge to that effect. He approached the villagers, but they simply scoffed at the idea. Far from being disheartened, he took up the work himself by devoting one hour in the morning and two hours in the evening to it after his return from Pathankot. The villagers did not come forward to help him, rather there were some mischievous among them who once or twice stole his tools and implements which he used to hide in some bushes or shrubs near the work-site. The forest *Darogha* several times challaned him for cutting hedges or small trees which he had to do for clearing the path and widening the road.

One year back N.E.S. Block was opened in this area, and Anant Singh was introduced to the Block staff by the Sarpanch. The Block staff appreciated the self-appointed task which Anant Singh was carrying on. They brought home to the villagers the necessity of the connecting road and how their co-operation with Anant Singh could hasten completion of the job. The villagers thereafter joined hands with Anant Singh and the road was completed. But the problems of such roads in hilly tracts are their repair and maintenance. During the rainy season the earth on the road is washed away and it becomes unserviceable. But Anant Singh has found an answer to this problem. He still works three hours a day repairing the road wherever it is necessary. Whenever a jeep or a truck visits Lodhwan, he feels extremely happy. His face beams with the joy of success.

DESIGNATION

Sir,

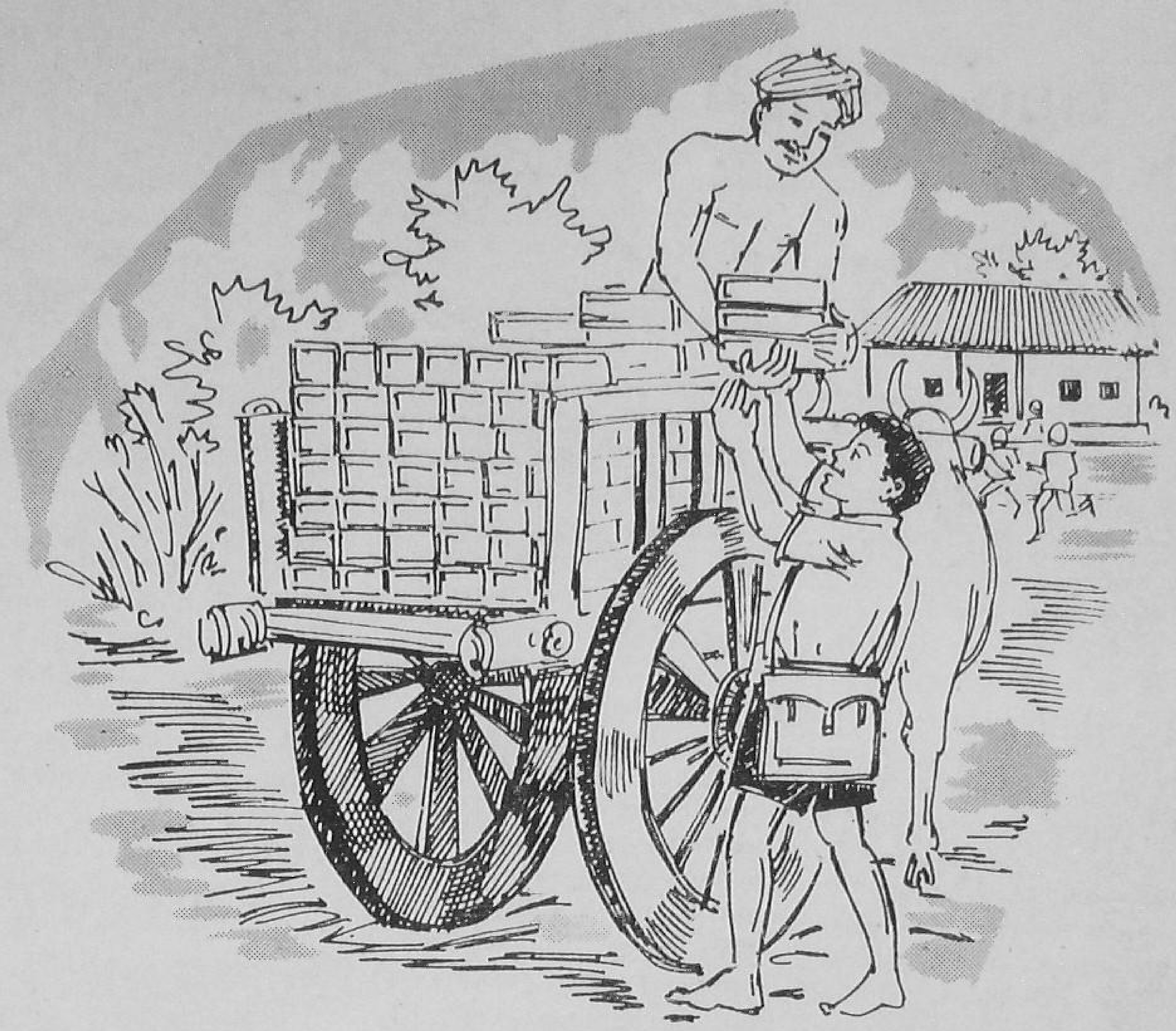
The present designations of various Block personnel do not give that sense of nearness and team spirit envisaged by the Community Development Programme. Whereas some at the lower level are called Gram Sevaks those at the high up are tagged with "Officer" title. This naturally gives rise to a complex which is hardly desirable for those engaged in field work. We are, after all "Sevaks" of the people, hence there should be an uniformity in our designations. I therefore propose the following designations for the Block personnel for the consideration of the authorities :—

The Block Development officer in my opinion, should be called *Block Sevak*. Similarly the S.E.O.—*Samaj Sevak*. The V.L.W. either the present designation of *Gram Sevak* or one of the following—*Gram Marg Darshak*, *Gram Sathi*, or *Gram Upadeshak*.

Yours etc.,
C. V. K. Mooli,
V.L.W.

N.E.S. Block, Aland,
Dist. Gulbarga (Mysore State)
26-8-58

Garo Maiden operating a handloom



ONE BOY ONE CART

Balaram Nanda
Extension Officer (Social Education), Bargarh Block, Orissa

IT WAS a mid-May morning in 1958. I was having a stroll near the school of Birmal, a fairly progressive village in Bargarh Block. One by one the kids came running to the school. A freshness of dawn could be seen on their faces. I stood watching these future citizens of India. The scene reminded me of my bygone school days. The kids greeted me with Jai Hind as they passed me by. The classes were yet to start; the boys were frolicking outside the class room. I gathered the boys together and started talking with them. My idea was to test the measure of their school - consciousness. The chit-chat turned into a regular discussion regarding the repair and extension of the school building and what I heard from a young boy during this discussion was indeed a revelation to me.

"We have made 60,000 bricks for the construction of two more class-rooms", said Manohar, the young boy aged 13.

"What? 60,000 bricks? Have, you made them all alone?" I enquired.

"No, our parents and elders also helped us. Now, Sir, will you kindly help us in our effort? These bricks have got to be removed to the school premises and that can only be done if you kindly ask the villagers to help us with their carts."

The request was so simple and earnest that I could not brush it aside. I agreed but asked them how this work could be done. Some hinted at raising a village-wide sub-

scription to hire carts for the purpose, while others thought that a mere order from me to parents and guardians would be enough. But the boy who initiated this topic was silent. Suddenly he come forward and addressed his school mates thus: "Friends, it is not a difficult task. Have not you got this much of confidence in yourselves as to induce your guardians to help us remove these sun-dried bricks to the school compound? The task is ours. We must tackle it with the help of our parents. Let us all promise that we shall try persuasion. "One boy, one cart" is the first phase of our *modus operandi* and the second phase . . ." He did not complete the sentence. The way in which he stopped short made me feel that he had some plan up his sleeve which he was going to make public at the opportune moment. All the boys took the vow in a wild uproar and went to attend the classes. Though I was overwhelmed with their sincerity and exuberance, I was not inclined to take their vow seriously. I left for the headquarters, but was eager to see the outcome.

After a fortnight, I revisited the village and was surprised to find all the bricks stacked neatly in the school compound and some being burnt. I was inquisitive to know how this thing could happen. All the boys who met me there showered praises on that young boy. But I was keen to know what they actually did to achieve it. I approached one of the school teachers. He was all praise for the leadership of Manohar and narrated the following incident.

"On May 15, last, the boy went home after the morning session. He disclosed the idea behind the slogan 'one boy, one cart' to his sister-in-law and requested her to help him in convincing his brother. She appreciated the idea and agreed to help. Both of them decided to reveal the plan to the brother after the mid-day meal. The brother came from the field exhausted. He took his meals and then asked the young brother to bring him a 'bidi'. Manohar carried out the order and then narrated what had happened in the school that morning and sought his help. But his brother was too exhausted to pay much attention to his request, which he considered to be childish. Having given a refusal, he went to have a nap. This hurt the boy very much. He went to his afternoon classes without food. When the brother got up from his nap, he was told by his wife that Manohar had gone on a silent hunger-strike. The brother was dismayed and realised the sentiments of the boy. Without any further discussion with his wife he went off with the cart loaded with the sun-dried bricks. As he reached the school gate with the cart, the young brother rushed out from the class room and said, "Brother, may I help you in unloading the bricks?" The brother patted him on the back and asked him to go home and take food. This example of Manohar's brother made all the villagers join together and in no time were 60,000 sun-dried bricks transported to the school compound.

"That was how the miracle happened," said the teacher. When I enquired further about Manohar, I was told that he was an orphan of a poor Brahmin family. I summoned the boy and congratulated him.

While on my way back to my headquarters, I thought of the slogan of "One boy, one cart" was indeed a wonderful idea, that brought about a remarkable transformation in a village.

Accommodation

Sir,

Non-official members of Project Advisory Committee from far flung areas in the Block are not provided with necessary facilities for accommodation at the Block headquarter at the time of Committee meetings. As a result many of the members do not feel like attending the said meeting. V.L.Ws. residing in distant circles of the Block also experience the same difficulty, when they have to come to the Block headquarters on official work.

This difficulty needs to be removed at the earliest. There should, therefore, be some provision for it in the project funds.

Yours etc.,
Anand Behari Lal Saxena,
Gram Sevak.

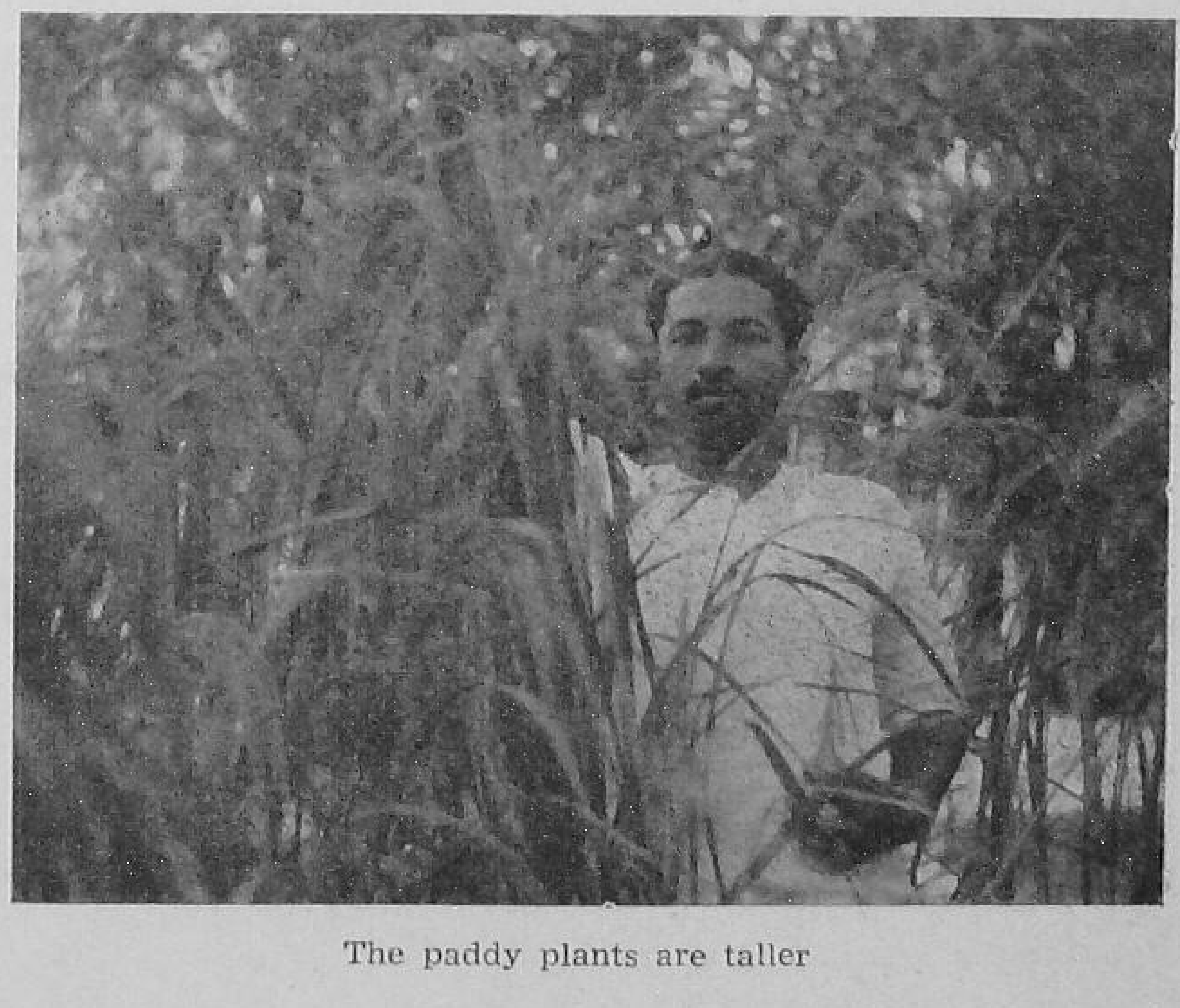
N.E.S. Block, Rajepur,
Farrukhabad.

B. R. NO. 1

R. B. Balachandra Panicker
Gram Sevak, C.D. Block, Mavelikara, Kerala State

I WAS appointed Gram Sevak in the C.D. Block, Mavelikara, at Chittikulangara on April 1, 1954. Immediately after joining my post I tried to find out what interested the villagers the most. Experience had told me that to work in keeping with the interest of villagers was the surest way to win their confidence and secure their co-operation. It did not take me long to discover their interests. They were agriculture in general and paddy cultivation in particular. I tried to help them in their paddy cultivation and succeeded in spreading the Japanese method by using "U.R. 19"—a promising variety of paddy seed suitable as a second crop. But they had no good variety of seed to use for raising their first crop of paddy. So I offered to provide them with a good one at normal cost, but I did not know how I could do so. No good variety suitable for a first crop was to be had. I was worried. Then something happened. One day in August of that year while I was going round the paddy fields, I suddenly came upon a growing clump of paddy, at the edge of a bund. I got interested in it. Little did I know that this single clump was to change the fate of paddy cultivation in that area as well as in mine.

I closely followed the life cycle of the plant. When the paddy was ripe, I collected the grains and preserved them for the next crop. On April 14, 1955, these seeds were d b-bled in the field. The crop was manured in time and taken care of as usual. The plants grew well, rose to a height of 5 ft 6 in. and produced enough tillers. The earheads were fairly long and the grains closely set, numbering 200 on an average in each earhead during its short duration of 125 days. I named the seed B.R. No. 1. Its non-lodging, awnless, stemborer-

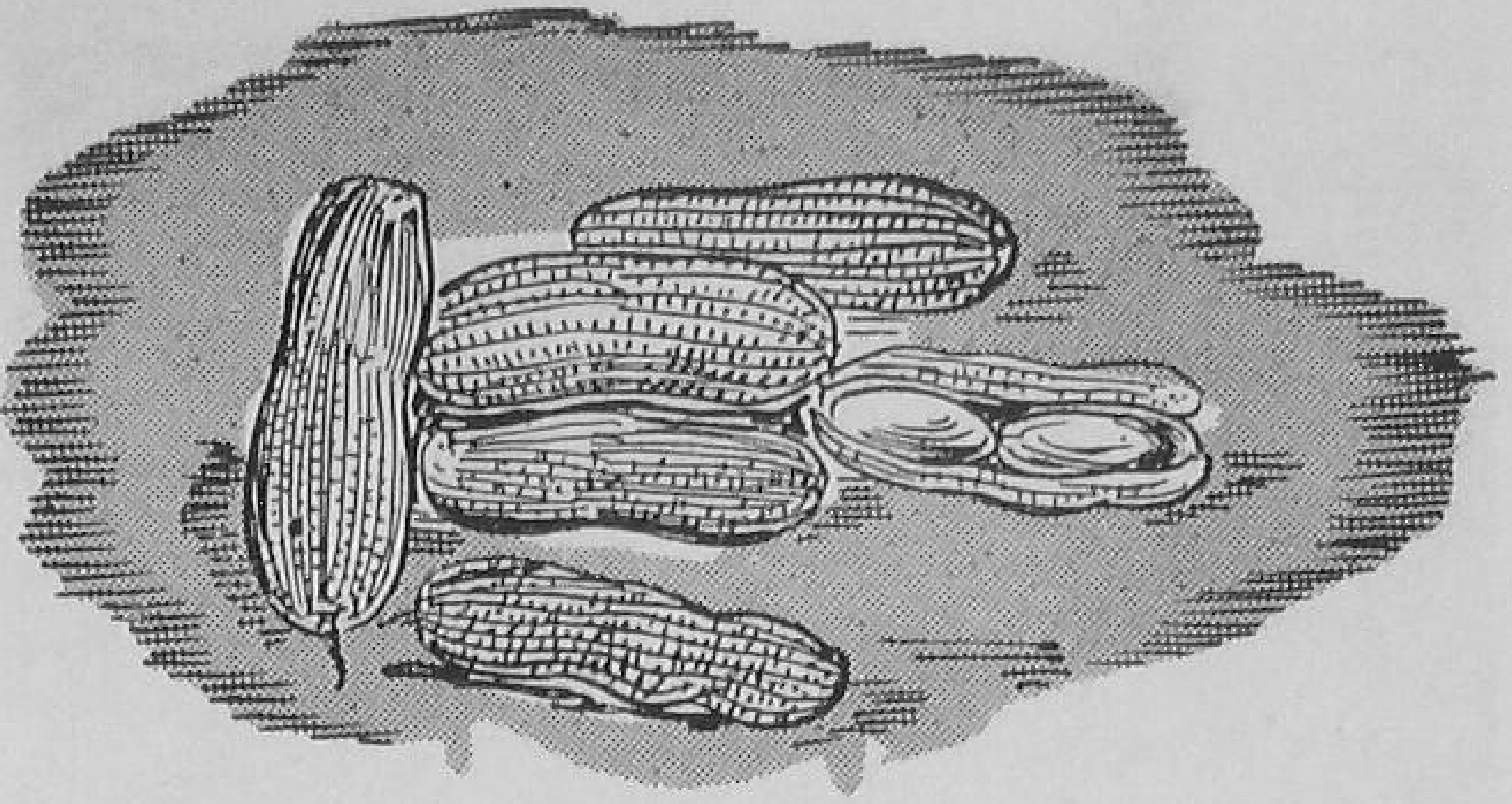


The paddy plants are taller

proof and profusely tillering qualities encouraged me to give it a second and a third trial in the succeeding years and get confirmation of its qualities at different places and in different seasons. The two trials made during 1956 and 1957 were encouraging. The third trial was conducted at Chittikulangara by a local ryot under my supervision. It gave me a chance to convince his fellow cultivators of the attractive qualities of this new seed. At harvesting time, the Deputy Director of Agriculture of Kerala State was invited to be present. He opined that the variety was good. Within two months, the paddy-growers of the area started taking interest in the new variety. Every day someone or other came for the seed and guidance.

Thereafter, Sri M. C. Alexander, Panchayat President of the area, referred the matter to the Union Minister for Food and Agriculture. The result was something unexpected. Soon after the State Director of Agriculture and the Director of the Central Rice Research Institute, Cuttack, were both asked to conduct trials of the new variety and communicate results to the ICAR at Delhi. The Research Station of Kerala and the C.R.R. Institute asked me for seeds. Meanwhile, the news about this variety reached our Agriculture Minister, suggesting my transfer to a post in a paddy research station.

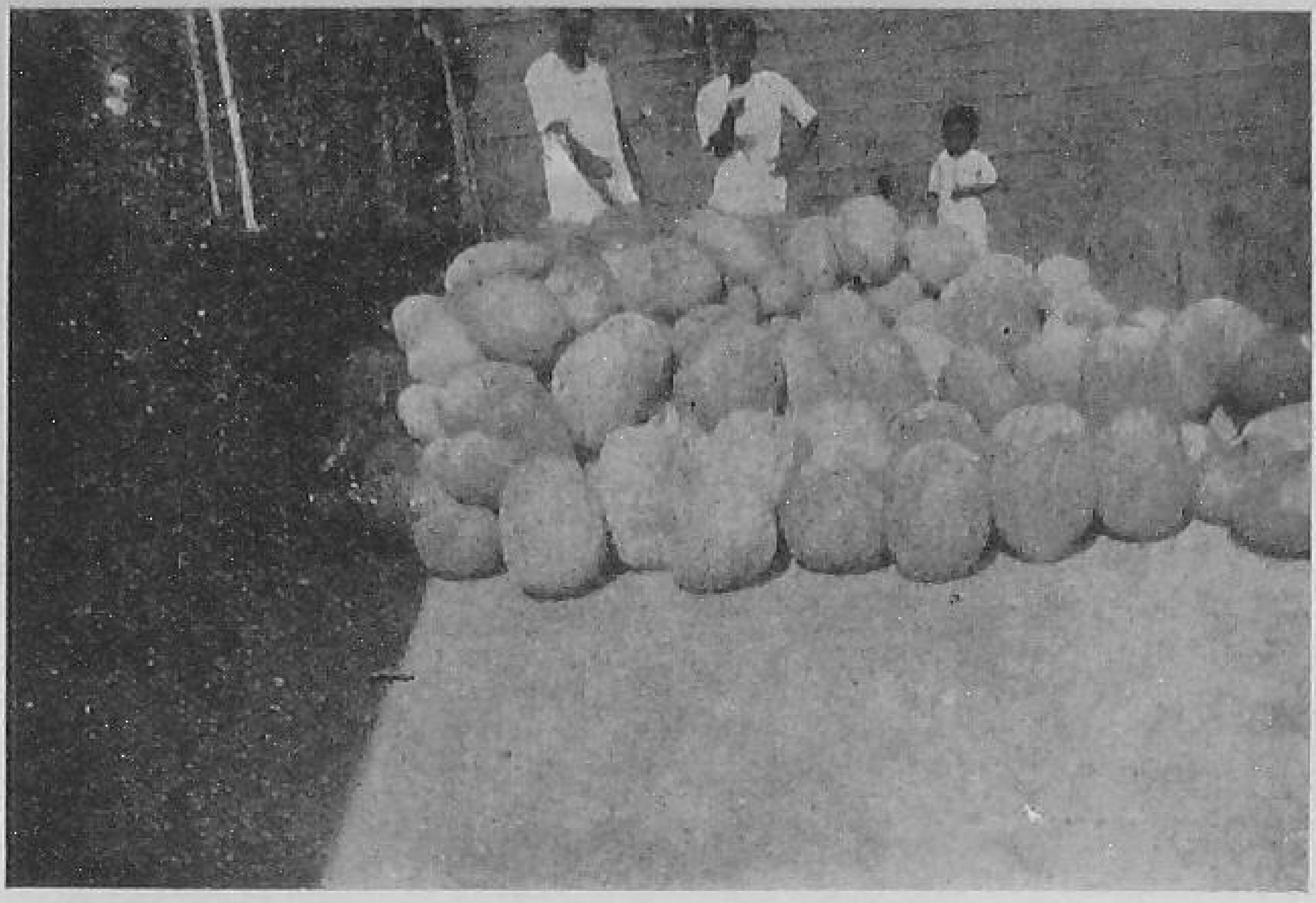
But my research with B.R. No. 1 was not completed yet. I conducted another trial cultivation in a special type of field known as Puncha—in a different season (December-March). It was a success and the cultivator Sri Kesava Pillai, on whose field it was conducted, reaped a bumper crop in 85 days which was 60 per cent higher than the local variety obtained during the same period. The news of success in the Puncha spread far and wide. Farmers from different regions of the State came to see the trial plot and asked for seed. Big institutions like the F.A.C.T. Alwaye and the State Forest Department are conducting experiments with this new variety. B.R. No. 1 is no more an unknown variety to Kerala paddygrowers.



Cheap Protien Food from Groundnut

MILK, eggs, fish, meat and pulses are rich sources of protein. But very few in our country can afford to have them in adequate quantities. Naturally the food which our people take are deficient. In order to provide people with low-cost protein food a search was being conducted by the Central Food Technological Research Institute in Mysore. Recently the Institute has been successful in developing a process for the manufacture of edible groundnut flour from groundnut kernels. The flour is of a high food value and has been found to contain more than twice as much protein as some of the common pulses. It can replace cereal flours like those from wheat or jowar in many food preparations, besides raising their nutritional value.

The process is very simple. The groundnut kernels are cleaned to remove foreign matter. The cleaned kernels are gently roasted for about ten minutes in an open pan or an electric roaster. The roasted kernels are then cooled and the uppermost coating known as epidermis or cuticle removed. The decuticled kernels are then crushed in an oil expellor. The light yellowish-brown press cake so obtained is powdered in a disintegrator or a flour mill. The resulting groundnut cake flour has an attractive light yellow colour and has a delicious taste and flavour.



PUMPKIN PROSPERITY

D. Barua
S.E.O., Majuli C.D. Block

SHRI Padma Kanta Bhuyan of Garamur Gopalpur in *Mujali* C.D. Block was a teacher in the village primary school. He had a large family of 18 members, but the salary he got as a primary school teacher was insufficient to manage it. Shri Bhuyan was therefore always in need of money. He did not know how he could supplement his pay. The Gram Sevak of the area came to know of the sad plight of the school teacher and wanted to help him. He cultivated friendship with Shri Bhuyan and tried to know what his natural aptitudes were. Gradually he gathered that the poor school teacher had some interest in agriculture but he had never paid any attention to it. The Gram Sevak wanted to take advantage of this trait of Shri Bhuyan. Not only did he establish close contacts with the school teacher, but during the latter's leisure hours he used to take him to the neighbouring fields and kitchen gardens. It was impressed upon the teacher that by raising some sort of crops like pumpkin, *lauki*, etc., he could easily add to his income.

The family members of Shri Bhuyan did not like the idea of the Gram Sevak but Shri Bhuyan gradually got interested and tried to follow what the Gram Sevak said. In the first year he did not follow most of the instructions of the Gram Sevak like the use of manures. He depended upon the fertility of the soil. Besides different kinds of vegetables, he planted pumpkin in one and a half kattas of his land. The yield was quite encouraging. He got about 300 pumpkins, and lots of fresh green vegetables. The family members were happy to see the result. Instead of keeping aloof they joined hands with him. They took the advice of the Gram Sevak and the result was astounding. Shri Bhuyan got 920 big-sized pumpkins this year from the very same land, to which, of course, manure was applied. The average weight of the pumpkins was 19 seers, while there were some which weighed as much as 24 seers. The sale of these pumpkins fetched quite a good amount to the poor school teacher. Today he is not worried any more about managing the big family. He has already constructed a semi-permanent decent house, gets enough of fresh milk and vegetables. Pumpkins have brought Bhuyan prosperity which he never could dream two years ago.

STORE ROOM

Sir,

All over the country residential quarters for Gram Sevaks are being constructed. But these quarters are without store rooms. One of the main problems faced by the Gram Sevak is the storage of agricultural implements, fertilizers, seeds, etc., at his headquarters. It is very difficult to find suitable accommodation in a village where they can be stored safely. So the Gram Sevak is in constant difficulty.

It is therefore advisable that his quarter should have a separate room where these things can be easily stored. I would therefore suggest that necessary steps in this direction may be taken.

Ajnar
C.D. Block Lahar (M.P.)
30-7-58

Yours etc.
R. D. Gupta,
Gram Sevak.

CHHAKKA-CHAPETA

K. K. Rawat
Shukrawari, Sagar (M.P.)

CHHAKKA—CHAPETA is one of the most common indoor games of the womenfolk of our country. It is played throughout the year, particularly in the month of *Sravana*. Young girls, grown-up women and even some older ones find pleasure in this game. It is popular with all classes of women both rich and poor. It has become a custom to send "Chapetas" to married daughters in the month of *Sravana*.

The word "Chapeta" in Sanskrit means palm of the hand. As the game is played with the palm, it is called "Chapeta". It is played with six cubes or *gotties*. Hence the adjective "Chhakka" (six) is associated with "Chapeta". The sides of these cubes or *gotties* measure half an inch. They are of various colours like red, green, blue, orange, black, etc. They are generally made of "lac". These cubes or *gotties* are called chapetas of the game.

This game is prevalent in our country since long. It has different names in different regions, as well as languages. In Tamil it is called "Kalanga", in Telugu "Panch Gidri", in Bengal "'Phool", in Maharashtra "Sagar Goti", and in Malwa "Panchika". The names indicate that the game is being played with the help of five *gotties* instead of six. It is also played in England in a slightly altered form. There it has several names such as "Five Stones", "Nick Bones" and "Dabs".

Now we come to the art of playing it. There is no hard and fast rule about the number of persons can play it at a time. The game can start with any number of players. When the number is even partners are chosen, but when it is odd it is played individually. Any one can begin the game. Suppose Sarita starts the game. She will first throw all the chapetas up into the air, and will try to receive them back on the back of her palm, taking care that none of the chapetas fall to the ground. If a single gotti falls to the ground, she loses her turn.

Once the "Chapetas" are received on the back of the palm she will scatter them on the ground in such a way that no two chapetas touch or are very close to each other. Once the "Chapetas" are scattered she will pick up one, throw it in to the air, and collect another before the first one comes down. As soon as the first comes down she will catch it, and throw the other which is in her palm; and then try to collect another "Chapeta" from the ground. It should be remembered that

while picking up one "Chapeta", others should not be touched or shaken. The "Chapeta" that is thrown up should not be allowed to fall to the ground and the one that is picked up should not slip from the hand and fall to the ground. These are the rules of the game, and if any one of them is violated, the player loses her chance, and the turn passes to another participant. If she completes her turn without committing any error, she is declared winner of the first round, and allotted some points. Then starts the second round, wherein she picks up two "Chapetas" at a time instead of one as in the first round, and follows the method adopted in the first round. On successful completion of the second round. she is allowed to start the third one, in which she is required to pick up three "Chapetas" at a time.

Continuing the process, she will come to the last round where she has to pick up all the chapetas at a time, and complete the game. The rounds of the game are termed "Equia", "Dukia", "Tiria", "Churia", "Panchia", "Chhakia", "Satia", according to the number of "Chapetas" picked up at a time. One who completes all the rounds successfully is declared the winner.

Much concentration and quick movement of hands are essential for a player to win the game. Once started, the game continues for hours before it can be concluded.

PEOPLE

Shejole

SHELAD is proud of middle aged Shri Puranjee Shejole, and there is every reason for her to be proud of. A small village with a population of only 277 souls, Shelad in Belapur Block has achieved a progress which many other villages with better facilities can not even expect. The villagers are average agriculturists owning 4 to 5 acres of land per family. Their means are meagre, demands at their homes are many. Even then Shelad today has got a fully equipped Balak Mandir with a building of its own, a 2-room school building, one sanitary well, one community platform, one Mahila Mandal functioning in a building of its own two *pharashees* and above all 6½ furlong long pucca approach road.

All these development works have been possible due to the drive and leadership of Shejole. He knows how to interest the villagers in community work. He got them interested, harnessed their enthusiasm, obtained their willing co-operation in the shape of cash, kind and voluntary labour and got these works started one by one. The success achieved in one work made the villagers put in more of voluntary labour in the subsequent one and thus a chain-reaction was started

Shejole is not satisfied with what has been done already. His aim is very high. He wants to remodel the village altogether. The villagers have followed his example in the field of agriculture. They have given up the old agricultural practices and have taken to the improved ones. They now use fertilizers in their fields, apply insecticides and pesticides to their crops. Each family prepares its required amount of compost. Through the initiative of Shejole, a Primary Credit Society and a Thrift Society has been formed of which all the villagers are members. Shejole is a village leader in the true sense of the term.

Shafi Mohmed

Shri Shafi Mohmed who belongs to a traditional handloom weaver's family of Sawai Madhavpur in Rajasthan made history early this year by successfully preparing a warp of 500 yards of Ambar yarn for the first time in the annals of the Khadi movement. He did this with the aid of a warping drum supplied by the Government of Rajasthan.

The Khadi and Village Industries Commission in appreciation of the skill shown by this weaver family, has awarded a prize of Rs. 100 to Shafi Mohmed.

The weaving of this long warp which began on December 6, 1957, was completed at midnight on December 19. Some 323 yards had been woven into a single piece, making an average of 20 yards per day.

Why Kill Us?

Dr. M. I. D. Sharma,
Malaria Institute of India, Delhi.

EVER since the discovery by Sir Ronald Ross, in 1898, that some of the mosquitoes are the carriers of malaria, man has been striving to annihilate our population paying little attention to the real culprit—the malaria parasite. Very few realise that we mosquitoes just carry the disease from man to man mostly accidentally and largely innocently.

It is true that our better halves have to have a blood feed, human or animal, before laying eggs, and those that for some reason or the other prefer human blood transmit malaria. But why not pity our poor females whose stomach is made use of by the ingenious malaria parasites as the bridal chamber and later as maternity ward and nursery for the offsprings. Such a mosquito, ten to fourteen days after the first blood feed, bites a healthy man and unintentionally; in fact without itself knowing it injects the young ones of the malaria parasite along with its saliva into the skin to thin the blood which it sucks up and thereby transmits malaria to a healthy person.

It is rather unfortunate that we do not suffer from any ill effects on account of the development of the parasites in our body. Had it been otherwise we could have evolved a defensive mechanism to fight this menace on our own, and thereby would have saved man from this malady and ourselves from the battle which man has launched against us.

Since the time it is known that we are the vectors of malaria, measures have been directed against us but the idea, we are told, is to destroy the malaria parasites. Unfortunately we happen to be the weakest link in the life cycle of the parasite and by curtailing our longevity and thereby preventing the parasite to complete its life cycle in our body so that none of us reach an age when the parasite is ripe with infection, man is making an honest effort to save himself from the scourge of malaria.

Much as I hate to boast about the mosquito community, I must say that according to malariologists our complete annihilation is neither technically desired by them nor it is economically possible and its attainment is certainly an uphill task. It is for that reason that their attacks are now being directed against the parasites venturing to procreate in us. We have some time wondered as to why man did not think of dealing with the parasites directly by drugs, when they harbour them in their own bodies. It does not require a mosquito to state that if the same attention had also been paid to researches on drugs which could sterilize the human blood of the parasite, as has been directed to develop insecticidal applications and other measures against us, perhaps malaria could have been eradicated long ago.

Man being the highest of God's creation his welfare is our interest also; but we would like to remind him that his fight should exclusively be against the malaria parasites. Those of us who innocently harbour the parasite are prepared to lay down our lives in order to maintain cordial relations with humanity in every part of the earth. But that is only possible if we are assured that we shall preserve the freedom to exist away from human habitations and later perhaps in association with man when we no longer harbour the cursed parasite. Let the beginning be on our side and let us shout—"Death to the malaria parasite and long live the (malaria free) mosquitoes."

Yours sincerely
"Mosquito."

The Road that Never Ended

Kottayi Jakob

Gram Sevak, Coyalmanam

HE needed neither introduction nor initiation—he appeared to be thorough with our programme. His relations with the people of the locality, young and old, rich and poor, seemed to be very intimate. So when I first met him, I thought that I had committed a mistake by not enlisting his support—or utilizing his influence, ability and desire for social work for the execution of the development works earlier. The requirements of his locality were many. It needed roads, culverts, adult literacy centres, youth organisations and many such things. During our discussion, he confided to me that the question of land, money, or workers for the schemes were not problems at all. He assured me that he would do his utmost to see that these difficulties never hampered the progress of our work.

We sat for long hours, had prolonged discussions and eventually collected materials for three new proposals—a two-mile katcha road, a public well and a social education centre. I was keen to include all these in the annual budget of the Block. Accordingly, the proposal for the katcha road was submitted; the B.D.O. inspected the road and sanctioned the work on my assurance that it would be completed in time. It was a single track path passing through hills and dales, through fields and gullies and we had to make a 14-ft. wide road out of it. The Panchayat which I approached in this connection magnified the difficulties ahead and tried to back out. But with the confidence born out of "faith that moved mountains" and still greater confidence imbibed from my new-found paragon of Community Development work, I made up my mind to take up the work. The Panchayat, when pressed hard, consented to sponsor it on the condition that half of it should be executed by my new friend and myself.

So without any further ado, I sought the assistance of my friends in the locality and got ready for the job. The Gram Seva Sangham, the Youth Club, the A.C.C. boys and even some of my personal friends responded to my call.

So on the day of Onam, our festival of plenty, we started. The latent enthusiasm for constructive work once released set up a chain reaction—a continuous round of voluntary effort. For days, the voluntary army of a hundred worked. By the magic touch of this determined army emerged a 14-ft. wide road through the deep gullies, along the serpentine field bunds and the hillocks. On the seventh day, we heaved a sigh of relief. By now we had come to level ground. There were about two furlongs of private forest and the road would almost be complete. The rest of the work comprised marking the place for drains. This sparsely covered region had enough space for a road already and a few trees had to

be cut and removed to make it straight.

The fateful seventh day came. We were all at the height of excitement. The end seemed near at hand. The advance group of volunteers proceeded long before us. But when we reached the spot, we saw a large group amidst thick mist shouting and gesticulating. I hurried to the spot and what I saw there left me non-plussed. All the shouts gradually tended towards a brawl. After considerable effort, the situation was somewhat eased and the reason that had led to this uncalled for situation was found out. The last minute objection of the owner had resulted in this ugly situation. All our persuasions to bring the landowner round failed. The work came to a standstill. Later on I came to know that it was my good friend who was responsible for this deadlock. Raised to the exalted position of President of the campaign, he addressed a letter to the landowner which was taken exception to by him. It wounded the vanity of the owner as a result of which he withdrew his cooperation at the last moment. I approached him through his intimate friends and well-wishers but he remained adament. One wrong step by my friend set at naught all the labour of so many of us.

To this day the road remains incomplete. I do not know when the situation will change, and the goal for which so many toiled and sacrificed ungrudgingly will be reached.

TULSIDAS

"WHAT, however, left a deep impression on me was the reading of the *Ramayana* before my father. During a part of his illness my father was in Porbandar. There every evening, he used to listen to the *Ramayana*....I must have been 13 at that time but I quite remember being enraptured by its reading. That laid the foundation of my deep devotion to the *Ramayana*. Today I regard the *Ramayana* of Tulsidas as the greatest book in all devotional Literature" wrote Gandhiji in his book, "The Story of my Experiments with Truth".

On Sravana Shukla Saptami, Tulsidas Jayanti was celebrated in the country. But who is this Tulsidas of whom Gandhiji has spoken so highly?

People in the Hindi-speaking areas of India are well acquainted with the book *Ramcharitmanas* wherein episodes of Lord Rama have been described in a very fascinating manner. The author of the famous book is Tulsidas, a poor Brahmin who lived in the middle of the 16th century. Atmaram was the name of his father and Hulasi that of his mother. Rajapura in Banda District, U.P. was his birth-place.

Tulsidas lost his parents when he was still an infant. He had to live on begging from door to door. At this stage Narharidas, a great saint of the time, picked him up, took him to Sukerkhet and taught him all the Shastras. Tulsidas was a brilliant student and his Guru, saint Narharidas, loved him immensely. At the age of 15, he mastered most of the Shastras and returned to his native village, only to find that his family and home had been wiped out.

It is said that Tulsidas became a great devotee of Rama on account of his wife, Ratnavali. Young Tulsidas loved his wife very much. One day when she had gone to her father's place, Tulsidas left all his works, hastened after her, crossing a swollen river in the darkness. His wife, however, did not like this behaviour of Tulsidas and rebuked him, saying that it he had as great devotion to Lord Rama, the earth would turn into gold. This brought about a change in Tulsidas which ultimately made him great. He came back to Kashi and went on a pilgrimage to many of the famous *Tirthas*. Most of the latter part of his life he spent at Varanasi (Banaras) where he died in 1623 A.D. in the month of Sravana. As a great devotee of Lord Rama, Tulsidas did not remain content with worshipping the god but tried to make the story of Rama known to everybody in the countryside. With that end in view, he wrote not less than three dozen books, the most famous of which is the *Ramcharitamanas*. He is one of the greatest poets of our country.

Khandsari or Siwari Shakkar

M. R. Gupta

THERE are different kinds of sugars. In the days of yore, the name 'Khandsari sugar' was confined to 'Siwari shakkar' only. 'Siwari' is an aquatic grass used as an aid in the manufacture of Khandsari sugar. The word is pronounced and spelt in a number of ways. Siwar, sewar, shewal, shaiwal and shaileya are the variants derived from the Sanskrit word, *shewal*, a kind of grass. This grass is available in plenty in the Khanaut river of Shahjahanpur, Uttar Pradesh. This explains the development of Shahjahanpur as a famous centre of Khandsari sugar manufacture which is practised at several places in this district. Siwari sugar has a cooling effect. Balls or *olas* of khandsari are added to water. This is a common summer drink in Northern India. In all the districts of Northern India, particularly in Uttar Pradesh, the use of these *olas* is very popular, because they make very fine *sharbat*.

Kinds of Sugar

Today, in general parlance, mill made sugar is called 'Shakkar' or 'chini' but even 'Shakkar', and 'chini' differ in as much as Shakkar is sugar of smaller grain, while 'chini' has bigger grains. On this account, the former is also called Pisa (powdered) and the latter Dana (crystals).

There is yet another form of sugar called Boora which is also in powder form. This is manufactured by confectioners. They generally use sugar in Boora form for preparing desi sweets. Boora has a peculiar smell and is very tasty.

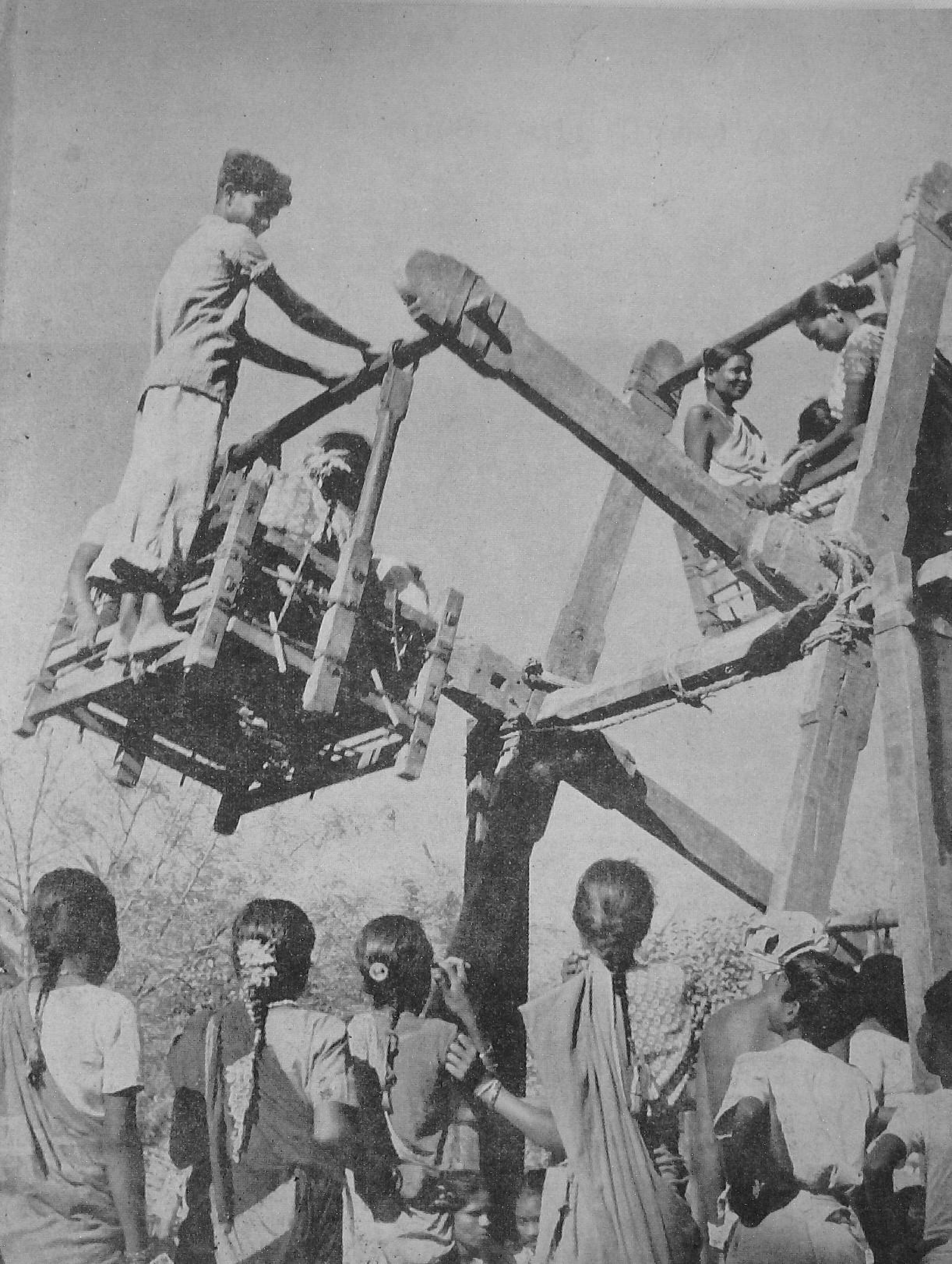
Improved Method

There are two methods—old and new—in Khandsari sugar manufacture. In both, all the processes are identical from the stage of crushing the sugarcane till rab is made from the juice. Only, under the improved method small centrifugal machines are used to manufacture sugar from the rab. They are hand-operated or pedal-driven. This machine separates molasses from rab which is liquid form of gur. Molasses tickle down the centrifugal machine into a pot. The dry sugar remaining behind in the machine is then taken out. It is then further dried in the sun. When completely dry, it is kneaded with human feet or with wooden planks till it turns into fine white dust. The more it is kneaded, the whiter it becomes.

Old Process

On the other hand, the old process is as follows: rab is filled in cloth bags and then dumped in a kotha (room) having *pucca* floor. A thick layer of 'siwar' is spread on the floor. Then, layers of bags and grass (siwar) alternate till the heap reaches up to the ceiling. If some places in the room are left unfilled they are filled with grass. Except one or two holes beneath the floor, all crevices in the wall also, are plastered with mud. Thus, the room is made entirely airtight. The room becomes very hot. The siwar, covering the bags, acts as a blanket. A man covered with a blanket perspires. Similarly, the bags covered with siwar perspire. The result is molasses. At first, rab liquefies; but after the molasses have been squeezed out, it becomes dry and molasses are collected in the small pits dug outside the room or in earthen pots (Motkas) placed there.

After the draining of molasses stops, the bags are removed to another place for processing. The dry rab is now exposed to the sun again, on the roof of houses and turned over repeatedly till the whole mass is dry. When dried, the material acquires a peculiar crispness. With the help of wooden beaters and human feet, . the mass is reduced to fine powder. The more it is rubbed, the finer and whiter it becomes. The product is then sifted and the residue is again rubbed and sifted till the whole thing becomes a mass of fine powder. The product is then packed into bags and marketed. This is the 'siwari shakkar' popular in the villages of Uttar Pradesh.



Why Group Discussion ?

Gurupadappa

S.E.O., C.D. Block (Homnabad), Mysore State

ONE of the main aims of Community Development and National Extension Service Programme is to make our village-people self-reliant, co-operative and progressive in outlook. Imparting to them mere theoretical knowledge or giving them material help will not make them possess these qualities. They must, not only, made to understand the programme and its objectives, but should be made aware of their present condition. They should develop a spirit of revolt against their economic and social backwardness. To achieve this objective, it is basically essential that they are convinced of the ways and methods of improvement, which should be brought to their doors by the workers and subject-matter specialists engaged in extension work.

Among the various means used to convince the village folk regarding improved practices and methods of work, holding of group-discussions is the most common. It is one of the more effective but easy and interesting means to make people understand a particular problem and its remedy.

It often happens that even after seeing actual demonstration of a particular improved practice and its better results —for example, Japanese method of paddy cultivation— people do not start adopting the method. In such cases too, the need of group discussion is all the more necessary, to spur them into action. Besides, many a difference in ideas and doubts of the villagers are cleared through these group discussions.

Success of a group discussion depends much upon the person conducting it. The number of participants should be limited—a maximum of fifty members is quite reasonable. Average discussion group in most of the villages, consists of a large number of farmers, and farm-leaders, some literate people, one or two well-to-do people, and some persons representing artisans and village craftsmen, and Harijans, etc. As such, while conducting the discussion it should be kept in view that the subject of discussion has a bearing on their day-to-day life. The officer or person conducting the discussion should as far as possible talk less but try to guide the discussion on right lines.

First and foremost thing to be kept in view in conducting discussion groups is that of time. Participating members should have enough of leisure. Otherwise, members will not be able to put their heart in the discussion. Generally evening time is suitable for the purpose.

In order to have effective discussion and clear conclusions, only one subject should be taken up at a time. Often it so happens that the main issue is side tracked and a confusing conclusion is arrived at.

If there are two or three Extension workers conducting one discussion group, they should not talk on different subjects, but should take up the subject one after the another.

Before starting the discussion, a short and clear account of the problem should be given by the concerned Extension worker. Let us take the example of preparing compost manure. A clear discription of scientific mark outs of compost pits be given. methods of putting cowdung etc., covering it by earth and ash in layers, should be explained. Differences between scientifically prepared compost manure and ordinary farm-yard manure should be explained and the superiority of compost manure over the other outlined. And then the subject may be put for discussion in order to get their doubts cleared, so that they may feel encouraged to take to improved method of preparing compost manure.

The subject of discussion should not only relate to their daily life, but should also be within their reach, to be practised. It should concern one or the other of their felt or real needs. One of the more important thing to follow in conducting group discussion is that Extension worker should as far as possible try to avoid making promises

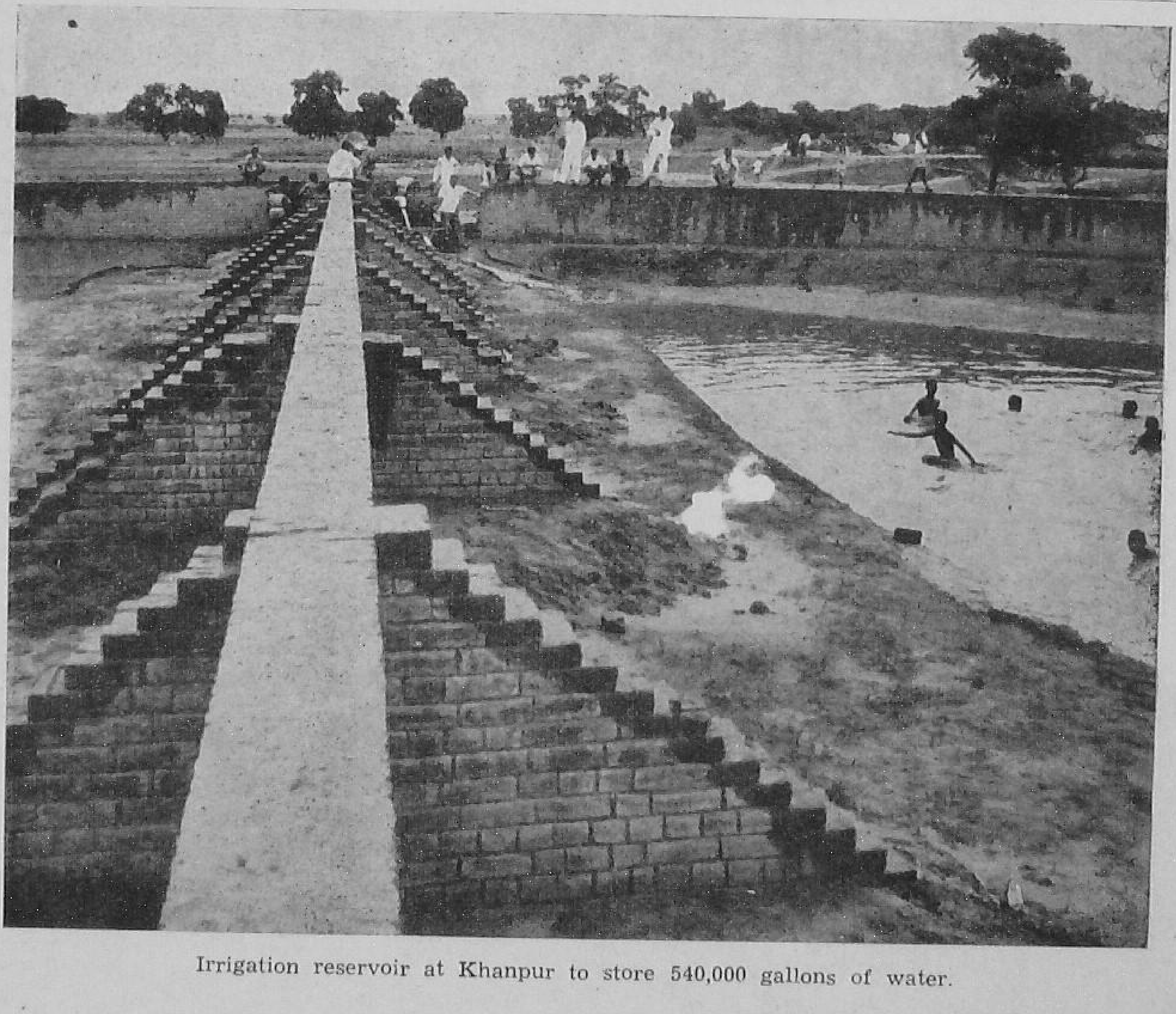
like getting them a school building or a panchayat ghar constructed or taccavi loans sanctioned, which are beyond his power. If such promises made remain unfulfilled for long, the faith and interest of the people in the concerned extension worker diminishes and in consequence their co-operation becomes hard to get

The discussion should be held in a friendly atmosphere. There should be no feeling of awe and fear among them. The person conducting the discussion should not treat the membres as ignorant or backward. He should instead learn from their experience and give them his knowledge. Group discussion is a process of learning by discussion.

Usually in group discussions there are one or two persons inclined to talk more although less interested in the subject. Such people hinder and eventually mar the progress of discussion. They will go on saying "Oh! what is the use of that method, it cannot be successful in our village" etc. Such people should be spotted out and given less time to speak or else, first of all they should be convinced of the merits of the particular subject going to be discussed.

In order to have quick results of group discussion, it is essential to spot out leaders among the members and convince them of the methods and uses of improved practices. Once they are convinced the whole village in no time will follow suit.

Last, but not in the least, important is that at the end of the discussion the Extension worker or V.L.W. should enumerate in brief the purpose and content of the discussion and the decisions arrived at. The participant should be impressed upon the need of putting into practice, the conclusions arrived.



Irrigation reservoir at Khanpur to store 540,000 gallons of water.

Tractor in action

The Tractor Operator

A TRACTOR is a vehicle, run on diesel oil or powerine and used in mechanised farming for drawing ploughs and other agricultural implements, such as mowers (for cutting the standing crops), threshers (for separating the straw and the grain), reapers, binders, seed casting machines, sprayers, pumps etc. Crawler type tractors are usually used for large-scale reclamation and wheeled tractors for follow-up of general and low crop operations.

A Tractor Operator's work is to drive a tractor and look after its proper maintenance and upkeep. Using different types of ploughs and implements suiting the local soil conditions, the soil is ploughed to construct contour terraces, furrows, etc., for dry or irrigated farming; seeds are then sprayed. At the harvesting time, standing crops are cut, the grain and the straw separated and other operations performed by using appropriate implements or gadgets, designed to do the job with the tractor as an integral part of it.

The machine has to be maintained in good working condition and to that end servicing, oiling and lubrication is done regularly. At times minor repairs and replacement of defective or worn out parts are also carried out.

The work is done sitting in an open tractor on a conventional farm amidst rural surroundings. There are usually no off-days during the sowing and harvesting seasons which involve long hours of continuous work.

Personal qualities necessary for the job are robust health and stamina, a liking and aptitude for rural agricultural life, capacity and willingness for continuous hard work, and adaptability to camp life. Mechanical ability is required to learn maintenance and overhaul work. Self-reliance and ingenuity to overcome day-tc-day difficulties are essential.

To qualify for ordinary posts of operators any literate person can undergo training, but those who possess a heavy motor driving licence are preferred. The duration of the course varies from seven days to three months, and the training is usually given by sales agencies or firms dealing in tractors. Generally, the firms or their agents impart free training to the buyer or his representative at his farm. This training, which lasts for six to seven days, equips a person to handle a tractor. Escorts School of Farm Mechanization, run by M|S Escorts (agents) Ltd., at Kashipur, U.P., however, offers regular one-month training courses in mechanised farming. The training is free, and hostel accommodation is provided for outstation students, but it costs a student Rs. 20|- to Rs. 35|- per month towards boarding expenses in the hostel.

Apart from the training imparted by various firms, the training facilities in this field have so far been limited, and there have been no well-equipped institutions to afford comprehensive and well-planned training in the use of tractors for performing various agricultural jobs. To remedy this serious lacuna, the Ministry

of Food and Agriculture are establishing, under the administrative control of the Chairman, Central Tractor Organisation, two Agricultural Machinery Utilisation Training Centres in the country, and the first of these is rapidly coming into shape at Budni, in Madhya Pradesh. The following courses have been planned in the first instance :

(a) A long-term course in agricultural machinery operation and maintenance, the duration of which is proposed to be fixed at 5½ months of intensive practical and theoretical training. The course aims at turning out qualified operators from fresh recruits, with no previous experience of tractor operation. Ordinarily, matriculates, with good physique, will be eligible for the course, but the educational qualification is relaxable for those who have had previous mechanical training.

(b) Farm Mechanics Course is designed for tractor operators or mechanics, with at least three years of field experience, to acquaint them with the correct technique of conducting more advanced repairs and overhauling of tractors and farm machinery. The course is proposed to be held once a year, during the rainy season, from 1st July to the 30th September each year. Each trainee is paid a stipend of Rs. 50|- per month during the training period. A hostel is also being established with adequate messing facilities.

Further Training facilities are available to educated persons. The short-term refresher course which will be available at the Agricultural Machinery Utilisation Centre, Budni aims at providing intensive combined practical and theoretical training in agricultural machinery operation and utilisation.

The course, which will be of three months' duration, is designed primarily for graduates or diploma-holders in mechanical, automobile or agricultural engineering, who desire to complement their academic background with practical training.

Tractor mechanics and operators with a minimum of one year's actual field experience on agricultural farms, with tractor selling agencies or on State or private tractor fleets and having sufficient working knowledge of English, are also eligible for this refresher course.

As in the case of the long-term course, each trainee will be paid a monthly stipend of Rs. 50|- during the course of training.

The Escorts School of Farm Mechanization also conducts a service engineer's course of three months' duration which is open to persons having at least five years' practical experience in automobile engineering. The training is free, but the trainees have to meet their living expenses, estimated at Rs. 20|- to 35|- per month.

Openings for tractor drivers are available under the Central Tractor Organisation, State Tractor Organisations, firms engaged on the assembling, sale, repair and maintenance of tractors, and tractor owners—both Government (hydro-electric and river valley projects, irrigation and development departments etc.), as well as on private farms. The States of Bihar, Madhya Pradesh, Uttar Pradesh, Punjab, and West Bengal have set up small tractor organizations for their local requirements.

Entry into the Profession is frequently obtainable by contacting tractor owners and tractor dealers. Recruitment by the Central Tractor Organisation is through Employment Exchanges, whereas States, having their own tractor organisations usually employ the staff through the agricultural departments or the Managers of their Tractor Organisations.

Prospects for advancement to the posts of mechanics and service engineers usually exist for educated persons, after some years of experience and training in the line.

Salary paid to a tractor operator varies from Rs. 60|- to Rs. 150|- per month. In some cases, tractor drivers work on 'batai' system and share the yield of the crop with the farmer. At times, they may also be offered board and lodging. The Central Tractor Organisation employs tractor drivers in the grade of Rs. 90-5-120 and tractor mechanics in the scale of Rs. 100-5-155 plus usual allowances.

Employment Outlook

For her growing population, India has to bring under the plough an additional 10 to 12

million acres of cultivable land now infested by *kans* and *hariali*. Expansive areas in Madhya Pradesh, and Uttar Pradesh, lying waste at present, can be reclaimed by mechanised farming and deep ploughing.

Tractors of the heavier types are being successfully used, both in the Government and private sectors, for heavy civil engineering and constructional works, hydro-electric and irrigation projects, as well as for the control of soil erosion and floods. There is as yet no tractor manufacturing plant in the country, but the manufacture of tractors in progressive stages is under the consideration of a number of firms. The use of tractors for cultivation and other purposes is gaining recognition in the country, considering that nearly 25,000 tractors have been brought into various uses during the period 1948-55. It is estimated that the demand for tractors will increase considerably after a few years, creating avenues of employment for many trained and experienced tractor operators. At present, however, there is no acute shortage of tractor operators.

For Further information on training facilities and employment availability, you may contact :

1. The nearest Tractor Dealer.
2. The Central Tractor Organisation, Pusa Institute, Delhi.
3. M|s. Escorts (agents) Private Ltd., Agricultural Division, Roshanara Road, Delhi-6.

PREPARATION OF JAM

SELECTION OF FRUIT—Select fully ripe fruit (colour, flavour and aroma) and if the fruit is firm and tough, allow it to stand for a day or two to develop sweetness etc. Unripe, immature fruit should not be used for this purpose.

PRELIMINARY TREATMENT — Wash the fruit thoroughly in running cold water to remove dust, stray material and other extraneous matter. Stems and leaves, if any, should also be removed. Trim off the bruised and blemished portions of the low grade fruit irrespective of the size and colour, and also of the cull fruit when used for the purpose.

PREPARATION OF FRUIT—Remove the peels and where necessary also the stones and cores. Cut the sound portions of the remaining fruit into small pieces. If the fruit is tough and hard it may be boiled with or without added water, e.g., the rough variety of pears needs boiling with a small quantity of water. The cut of softened fruit is crushed thoroughly and mashed into a uniformly thick mass.

ADDITION OF SUGAR—As a result of experiments done in the Fruit Products Laboratories at Lyallpur, under the auspices of the Indian Council of Agricultural Research, the following recipes have been evolved :

To sour fruits add an equal quantity of sugar by weight but to the sweeter varieties add only three fourths of sugar by weight and also citric acid at the rate of 10-15 grains per lb. of the fruit.

MIXING—Mix the ingredients thoroughly and allow the mixture to stand for ½-1 hour so that the sugar gets dissolved in the fruit juice, released from the fruit as a result of mixing it with sugar.

COOKING—Cook the mixture on a medium fire with occasional stirring and crushing till the temperature reaches 222° F. at sea level or the cooking mass approaches the desired consistency.

FILLING AND CLOSING—Put the boiling hot jam into sterilized jars or cans (done by putting the containers into water and heating the same for 10-15 minutes), and cap or seal immediately.

COOLING AND STORAGE—Immediately after pouring the hot product the containers should be inverted for about 5 minutes to sterilize the lid. Allow them to cool and then store in a cool, dry place.

GRAM SAHAYAKS' CAMP

Follow-up Programme—Individual & Group Projects

"MERE training of Gram Sahayaks without adequate follow-up work will produce very little results" observes a Kerala Government Circular dated March 18, 1958. The following suggestions for implementing the follow-up programmes have been made in it.

(a) Each trained Gram Sahayak should be persuaded to undertake an individual project and a group project in which he can utilise some of the knowledge learnt at the training camp. For this purpose, the Agricultural Extension Officer of the Block should on the last day of the camp prepare a list of the projects suitable for the area and note them down in a Black Board. He should then divide the trainees into groups ward-wise or village-wise as the case may be and allow them to discuss and decide on the individual and group projects which they will undertake on return to the village. Each of them should be asked to write this down in a list in which the necessary columns showing the name of the trainee, the name of the village or ward, the name of the individual project he proposes to take up, the name of the group project he proposes to take up, the area involved, the details of cultivation, remarks, etc., should be provided. Additional columns according to requirements may be provided. The projects may consist of such items as the Japanese method of paddy cultivation, green manuring, compost making, cultivation of tapiocca, coconut, etc.

(b) As soon as the lists are prepared by the trainees, they should be got back from them and the Extension Officer in charge of the camp should consolidate the lists, roneo or type the required number of copies and circulate them to all the Extension staff of the Block and the Gram Sevak. The Gram Sevak should post the particulars in a register to be opened and maintained by him to watch the follow-up programme. The register should contain a brief statement of the Gram Sahayaks' activities. Three to four pages or more may be allotted to each Gram Sahayak.

During the course of their visit to the villages all the Extension Officers especially the Extension Officer for Agriculture and the Block Development Officer should discuss with the Gram Sahayaks their problems and help them to accomplish their projects. They should note down their remarks also in the register.

(c) There should be frequent contacts between the Gram Sahayaks and the Extension agency of the Blocks. The Gram Sevak should visit the Gram Sahayaks very frequently. He should meet them individually as well as in a group. The Agricultural Extension Officer should meet the groups of leaders during his visits to the villages. The Block Development Officers and the District Officers should contact the Gram Sahayaks during their visits to the villages and use them as contact men for carrying on agricultural extension work.

(d) At the time of the fortnightly staff meetings the Gram Sevak should bring the register to the B.D.O. and particulars relating to each trainee should be posted in a register which will be maintained in the office by the Block Development Officer. About 5 pages may be kept for each trainee. In this register, the various Extension Officers and the Gram Sevaks will also write the details of the meetings they had with the Gram Sahayaks whom they have come across during their visits, the work done by them, the suggestions offered, etc.

(e) The follow-up programme may be included as an item in the Block Advisory Committee meeting so that the Committee members may discuss the matter and offer suggestions.

(f) The Gram Sahayaks may organise a farmer's club which will have multipurpose activities. The object of the club will be to encourage the learning and practice of improved agriculture, self-help and mutual co-operation. The

(*Continued on page* 24)

FOLLOW-UP ACTIVITIES

THE Ministry of Community Development, Government of India in one of their letters addressed to the Development Commissioners, Chief Commissioners of all State Governments and Administrations issued on February 5, 1958 have drawn their special attention to the following portion in the Manual of Village Leaders Training Camps [item (3), Page 28] relating to follow-up work with the Gram Sahayaks.

In some States there are already Progressive Farmers' Unions called by different names such as Farmers' Clubs, Progressive Farmers' Clubs, Pragatisheel Kishan Mandals and the like. Where such organisations exist, the participants for the training camp have often been selected from amongst its members and on return, they are able to convey their message to their brethren conveniently through the organisation. To States where such Progressive Farmers' Clubs or Mandals have not so far been formed, it will pay rich dividends in terms of increased agricultural prosperity, if steps are taken to establish and foster such Progressive Farmers' Mandals in each village.

The letter suggests the importance and urgency of establishing such Mandals where they do not exist and foster their growth where they exist, and expresses the intention of collecting and circulating informations about such Mandals working in different parts of the country.

The following steps to make such bodies purposeful have been suggested in the letter :

(i) to recognise them as the main medium of spreading agricultural and allied informations in the village;

(ii) to consult them at the time of undertaking such schemes which would benefit the general agriculture of the village;

(iii) to consult them in an advisory capacity at the time of deciding loans to individual cultivators through channels other than co-operatives;

(iv) using them as the media for manurial and other experiments in the village; and

(v) using them as the official agency for multiplication of improved seeds and its systematic exchange at the village level, etc.

Agriculture and Animal Husbandry Extension Officers and Block Development Officers in particular, should make it a point to have frequent contacts with this organisation for discussing steps for improving agricultural and animal husbandry programme of the village.

GRAM SAHAYAKS' CAMP

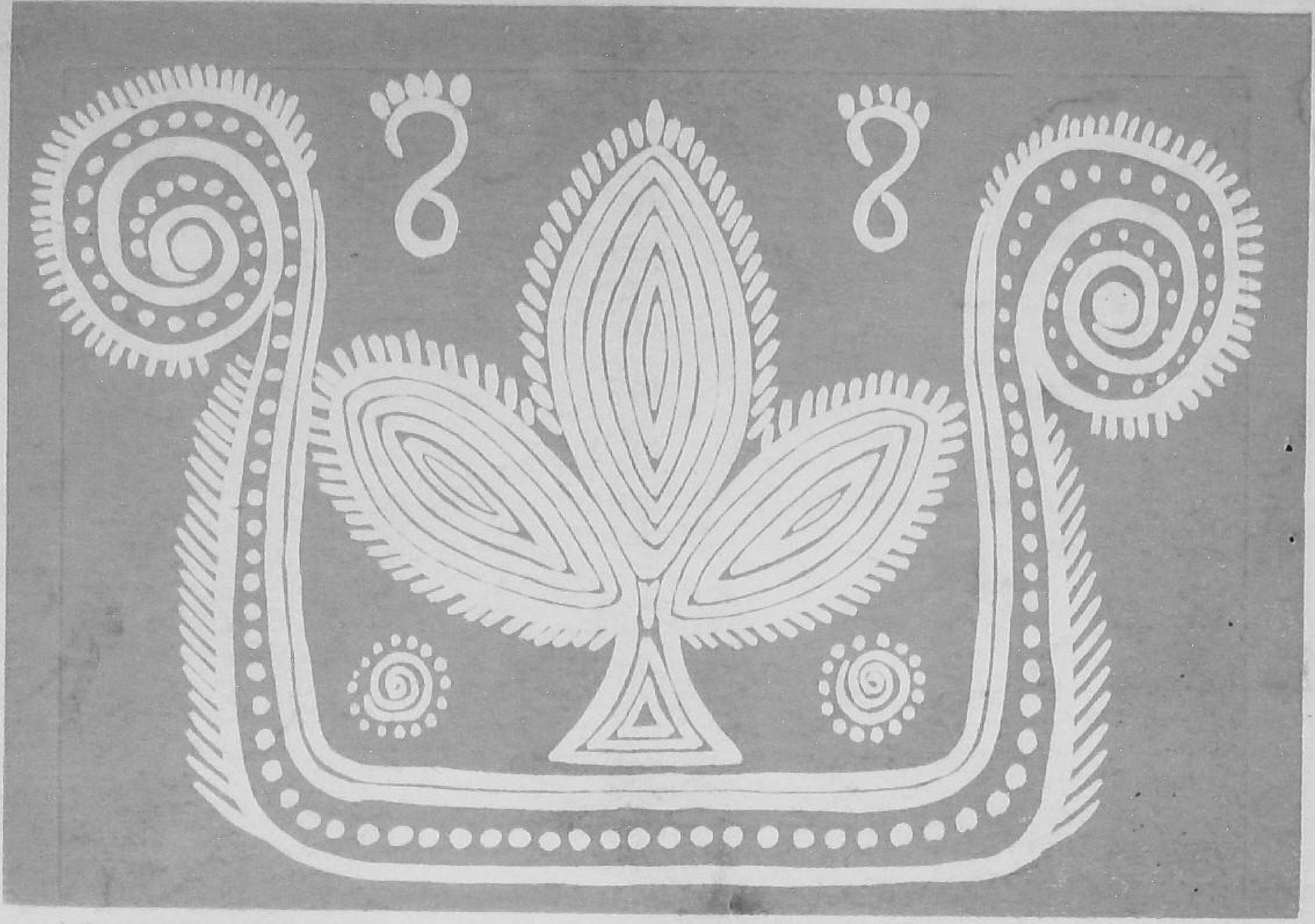
(*Continued from page* 23)

clubs should function in cooperation with the Panchayats and the Co-operatives. The President of the Panchayat and the President of the Co-operative Society may be the President and the Vice-President of the Club respectively. The clubs may be visited by the Gram Sevaks, the Extension Officers and the Block Development Officers. The clubs may organise mutual aid items to help the brother farmers in agricultural activities.

(g) Selected farmers may be encouraged to broadcast their experiences on the rural programmes of the All India Radio whenever convenient.

The Block Development Officers should focus their attention on the follow-up activities of the Block staff with the Gram Sahayaks so that the latter may implement their individual and group projects and through them their groups and the village communities."

Basket making is a home industry in Manipur villages.



Printed by the Production Officer, United Press, Delhi-8, and Published by the Director, Publications Division, Ministry of Information and Broadcasting, Delhi-8, on behalf of the Ministry of Community Development.

Regd. D—877